

THE MISSIONARY RECORDER:

A REPOSITORY OF INTELLIGENCE FROM
EASTERN MISSIONS, AND A MEDIUM OF GENERAL INFORMATION.

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(For The Missionary Recorder.)

ON NATIVE AGENCY.

II.

A copious and faithful history of the rise and progress of the native agency employed by our modern missions, would be highly instructive. The materials for this even in one field, such as China, are widely scattered, and perhaps many features which would be very important for passing a judgment upon the system, have never been committed to paper. In the absence of this, it would be invidious, as well as unsatisfactory, to recount the experience of one man in one or two stations, during a few years of missionary life. I will, therefore, try to describe the origin of this agency in an ideal case.

A new missionary of a new mission arrives in China, and begins to learn the language. In process of time he is able to preach, but at first only with stammering lips and a halting tongue. Probably before he is so far advanced as this, he is haunted by the desire to begin to *do something*. He distributes tracts, he engages a native teacher, and opens a school. At an early period, his knowledge of the language being still immature, he obtains the assistance of a Chinese Christian and opens a preaching hall. With the native brother to explain and support his addresses, he ventures to take his seat on the platform and commence the public preaching of the gospel. It must be admitted that in order to be *doing something* within the first two or three years of one's missionary life, a native assistant is invaluable if not indispensable. By and by a few converts gather around the missionary, mostly poor and illiterate men, but including perhaps one or two with some pretension to scholarship. One or more of these he engages to distribute tracts in the surrounding district, and explain them as well as

they can. Another is made a school-master, another sent to take charge of an out-station. So the native agency grows up and extends. It increases with the increase of the native church, and there seems to be no natural limit to it, except the pecuniary resources of the missionary society.

At first sight this course of procedure seems quite natural and reasonable. The great missionary societies have large funds at their disposal. The converts in China, supply many willing, nay eager, applicants for employment. Why not avail oneself of their services for the spread of the gospel? Here is a Chinese enlightened as to the folly and sinfulness of idolatry, himself a worshipper of God, and a believer in Jesus; there surely can be no objection to engaging him to scatter the good seed far and wide among his countrymen. The method appears to have no flaw in it, yet we must agree that everything depends upon *the manner in which it is carried out*. If the choice of agents is based on sound principles, we may expect they will prove a power for good. But if through eagerness to accomplish results speedily, there is a want of care and right principle in the selection of the men, I fear more harm than good will issue from native agency. In a conversation I once had with a missionary of some years' standing, he propounded views which I will endeavour to reproduce, as an illustration of one mode of establishing native agency.

"In christian countries," he said, "there is diffused throughout society a general acquaintance with the facts and doctrines of the Bible, and an intellectual belief in their truth. Thus the people are prepared for the preaching of the gospel. There is already a basis for the preacher to work upon, and so we find the word takes effect upon some unto salvation. So

at first the Jewish dispensation prepared for the Christian Church. In China, dense ignorance encounters us as an almost hopeless barrier. The very words we use are hardly intelligible to our hearers, and the truth fails to lay hold upon them, because they lack the fundamental conceptions which are needful in order to understand it. Here it must be our aim to *enlighten* the people by a wide diffusion of christian ideas. We may not see their conversion, but if we dispel the gross darkness that prevails, and prepare a new generation, which shall be in a better position to receive the truth, we shall not have wrought in vain. Now for this general diffusion of the knowledge of gospel terms, and facts, and doctrines we must have an extensive agency. High christian character, considerable scholarship and ability are of course desirable, but we must not be too scrupulous in our selection of agents. We must take the best men we can get. We may lament their deficiencies. Their labors indeed may not be such as to result in the conversion of souls. But they will spread abroad that elementary knowledge which shall lead to conversions hereafter."

As to the dense ignorance and unsusceptibility of the heathen mind, and the need of some preparatory influences to enable that mind rightly to comprehend the gospel, we need not dispute. But when this need is made a plea for a certain laxness in the employment of native agents, it is time to pause and consider. Is not the kingdom of heaven a spiritual kingdom?—the work of the divine Spirit, creating a heaven-born people, a higher race, distinct from the ignorant and unbelieving world by virtue of an eternal life? This is the message we proclaim to the Chinese. Let us therefore be careful only to propagate the Kingdom according to its own laws. To God we must leave it to prepare our way by His good providence, as He sees most meet. We can never consent to entrust the ministry of His word to unfit persons, nor to employ any but the children of the Kingdom to proclaim the gospel of the Kingdom. Balaam may prophesy, Judas work miracles, Demas preach, and God can use them all for His own glory. But we cannot venture to take the responsibility upon ourselves of introducing any but those

whom we suppose to be truly regenerate men to the ministry of holy things. Here I dissent strongly from the notion of employing "such men as we can get;" and urge the very opposite, viz: be as sure as possible that you employ men who are called of God, or employ none at all. There is no real need to be in a hurry to accomplish a certain amount of work. The opening of the school can be postponed. That out-station need not positively be established this year. God is in no hurry. Every thing can afford to wait rather than that we should violate our principles by committing the gospel of God to worldly hands.

Let there be a Chinese whom you, to the best of your judgment, believe to be called of God to the work of evangelising his countrymen: him employ, if you will. Having the divine call, there will surely be signs of it.—Before you engage him as assistant, he will already be actively employed in seeking the furtherance of the truth. He will want no other authorization than the general command to all Christians, to make him active in his Master's service. Defects of temper and conduct may appear in him, but his consistent behaviour will attest his sincerity. Especially will he be clear from all suspicion of love of money, the prevailing passion of his nation. His knowledge of the Scriptures may be very imperfect, but he will show an appreciation of and love for the *gospel*. He will not be, like some Chinese preachers, mainly occupied in assaulting idolatry; but the fatherhood of God, Christ's redemption from sin, and the promised Spirit, will be chosen and beloved themes of his discourses. Being blessed with such a man in your church, I say employ him if you will. Your doing so only releases him from the necessity of working at a secular employment, and puts all his time and energy at the service of the gospel. It is then a moot point whether his voluntary labours during a part of his time would not be more valuable than his whole service as a paid agent. Everywhere voluntary laborers have a preciousness of their own, and in China, surrounded by those who deem us all from first to last agents of government, and working only for our salaries, the spectacle of unpaid service is particularly desirable. But the special circumstances of each

case would determine which course is best.

On the other hand, when this evidence of a divine call is absent; when the man assents to work at the bidding of the missionary, rather than in obedience to an internal impulse; when the amount of salary is evidently of much importance; then, I say, better dispense with assistance altogether, rather than employ such persons. Laxness of principle here shows in ourselves an undue reliance upon wealth, as employed in the service of the gospel. The silver and the gold are His, and may fitly be consecrated to His service. But if we are secretly letting a part of our confidence rest in the money, will not God see it? Surely it is the disgrace and weakness of the church of the present day, that that which can be bought with gold is so highly esteemed for the advancement of the kingdom. Books and schools, churches, aye, and even the talents of great preachers, and perhaps we may add the services of some native agents, money will command; and so great efforts are made to get money for the sake of these things. Money will procure the material; it will command the service of the intellectual; but can it avail in the spiritual sphere? How it makes one blush to hear the employment of native agents extolled for its *cheapness*! One missionary costs as much as a dozen native agents, therefore multiply native agents!

Missionary work carried on with unsatisfactory assistants is unsound at the root. More than the foreign teacher, the Chinese assistant will be to his hearers the living exemplification of Christianity. They cannot inspect the foreigner very closely, nor understand him thoroughly. But they can pretty well estimate the character of the native evangelist. Such as they see him to be, they will consider a pretty fair specimen of what Christianity does for a man. Unless his conduct exhibits the new divine power of the heaven-born life before their eyes, they will probably listen to preaching for years, and never gain the remotest conception that such a thing as christian life exists, and is possible for men.

Other objections to this laxness there are.—Such a mode of engaging agents introduces a fresh temptation to the Chinese. It is not merely that clever plausible fellows out of em-

ployment think it worth while to try whether a living cannot be got out of Christianity.—More serious than this is the danger of diverting the hearer from sincere inquiries and reflections which might have led to his solid conversion, to a mixed state of mind, in which seeking for the truth is accompanied by a hope of employment.

A free and abundant use of native agency dwarfs, if it does not extinguish, voluntary service. The Christians, being accustomed to see almost every fit person employed by the mission, naturally reason, "if I were fit to do anything, I should be employed too." As probably most of those who would have been active voluntary workers are absorbed in the mission, there is a lack of examples to stimulate the rest. Thus a habit grows up in the church of leaving evangelistic work almost entirely to the missionary and his paid assistants. For every reason therefore, I urge again, let there be no laxness in this matter. Be in no haste to constitute your converts recognised and paid agents of the mission. Better labour alone than take to your side a colleague whose heart is not as yours, but who serves coldly, formally, and for what he can get. Ours is a holy war. The enlistment of mercenaries is not permitted. X.

CHINA, June, 1867.

(For The Missionary Recorder.)

NOTES ON A JOURNEY UP THE RIVER HAN.

BY A. WYLIE, ESQ.

SINCE the ratification of the treaties with European powers, more than twenty years past, our knowledge of the interior of China has been gradually enlarging. Journeys into the country have been extending both in frequency and distance, and much information has been gathered regarding the physical features and the means of locomotion. Many of these journeys have been given to the public in permanent records, and have proved incentives to the more cautious to swell the number of such adventures.

Few of the eighteen provinces have been left unpenetrated; most of the main rivers have been traced hundreds of miles from their embouchures; the principal lakes have been visited; the recent changes in the current of the Yellow River investigated; every city and town

explored for a thousand miles up the Yang-tsze, and many more important places visited, even five hundred miles beyond that.

A rich field of investigation still remains untouched, in the numerous affluents of the latter stream. One of these, the Han, from its length and importance, is almost entitled to rank higher than a secondary river. Indeed, it is so described in the oldest Chinese record. The venerable Shoo having stated that:—"The Kiang and the Han pursued their common course to the sea, as if they were hastening to court," proceeds to tell us afterwards, that—"From P'o-chung (hill), the great Yu surveyed the Yang (the ancient name of the river near its source), which flowing eastward became the Han. Farther east it became the water of Ts'ang-ling; and after passing the three embankments, went on to Ta-p'ee, south of which it entered the Kiang. Eastward still and whirling on, it formed the marsh of P'angle; and from that its eastern flow was the northern Kiang, as which it entered the sea."

If any confidence is to be placed in the "Tribute Roll of Yu," four thousand years ago the rude inhabitants of the Province of Kingchow might be seen navigating its waters, with their tribute cargoes of "feathers, hair, ivory, and hides; gold, silver and copper; the *ch'un* tree, wood for bows, cedar and cypress; grindstones, whetstones, arrow-head stones, and cinnabar; the *k'wan* and *loo* bamboos, and the wood of the *hoo* tree; three-ribbed rushes, silken fabrics and pearls." Such we are told was the traffic of ancient times, and although the commodities of commerce may have changed with the exigencies of advancing civilization, yet we may fairly believe that there has been an uninterrupted transit from that time to the present, and that the river craft of to-day, laden with cotton, pottery, and the interchangeable products of the north and south, are but the continuators and antitype of those old-world pioneers.

Now, as of old, the Han rises in a mountainous region in the south of Shen-se province, the source being found at the P'o-chung hill, E. long. 106.25, N. lat. 33.0. With a general easterly course of some 500 miles, it enters the province of Hoo-pih, and passes the city of Kwang-hwa in the prefecture of Seang-yang. From that with a prevailing southward course of about 600 miles more, after two or three sharp bends it reaches Hankow, where it discharges its waters into the Yang-tsze. Through its entire length it drains eight prefectures and a department, in the provinces of Shen-se, Ho-nan and Hoo-pih; and runs past or very near six prefectural, one departmental and twelve district cities.

The Ta-p'ee, a hill of very moderate size, —better known by the natives as the Kwei-

shan, —which marks the entrance of the Han, is a daring memento of the Herculean, not to say fabulous labours of the ancient hydrographer Yu. The extraordinary assemblage of junks, of all sizes and varieties of build; the shear masts, the high poops, the round bows, and other distinctive characteristics, marking the vessels from Sze-chuen, Hoo-nan, Seang-yang and other places; with the gay parade of pennants and streamers in fair weather, give an exceedingly picturesque effect to the first two miles from the mouth. Such was the day on which I embarked, towards the middle of October, 1866, in a Seang-yang boat, commodious and in good condition; our party consisting of six, four of whom were natives, and our object the introduction of the Bible among the people.

The water, which at times retains a clear blue tint till it enters the Yang-tsze, had now, in consequence of recent rains, assumed the same appearance as the turbid waters of the latter, which it retained till we were near the city of Keun-chow. There had been a fall in the water for several weeks, it being in places near twenty feet lower than the summer level.

At 蔡甸 Tsae-teen, the first considerable town, which lies on the right bank, twenty miles from Hankow, there is a custom house where every boat passing up or down has to be examined; but on a simple declaration that our object was the circulation of the Christian Scriptures, we received a ticket to pass without the slightest delay. Little more than a day's sail beyond brought us to the city of Han-chuen, where the Seaou-p'ee hill stands on the opposite bank, famous as being the place mentioned in the "Spring and Autumn Annals," where the troops of Woo crossed the Han, and were drawn up to resist the forces of Tsao. Up to this point, a few hills occur at intervals on the south, but beyond this the country is almost a dead level, till we reach the Ma-leang hill, which we did on the twelfth day of our journey; another spot of historical interest, being the Nuy-fang hill surveyed by Yu in the course of his engineering labours. On the east of Tsae-teen, a watercourse from the Ch'ih-yay lake flows into the Han; and twenty miles higher up, the Yun-kow tang, a much more formidable stream, emerges on the left bank, after a course of nearly two hundred miles, in which it passes the cities of Suy-chow, Tih-gan and Yun-mung. Many of the watercourses marked on the maps were dry when we passed; it being only during the wet season that they retain a supply of water.

Among the more important towns that we visited along the banks, may be named the following, with their successive distances, beginning from Han-chuen: —

繫馬口	Yih-ma kow	30	le.
分永嘴	Fun-shwuy tsuy	60	"
脈旺嘴	Ma-wang tsuy	30	"
仙桃鎮	Seen-taou chin	60	"
彭市河	Pang-she ho	52	"
岳口	Yo-kow	45	"
黑牛渡	Hih-neu t'oo	30	"
張集港	Chang-tselh keang	30	"
聶家灘	Yě-kea tan	75	"
多寶灣	To-paou wan	70	"
沙洋鎮	Sha-yang chin	30	"

At most of these there is a considerable trade, and the people seem generally in a prosperous condition. Where there is a large boat-ing population, there are usually a number of unruly characters, who require to be cautiously dealt with. As a rule however we found the inhabitants most friendly, and the good feeling was sufficiently dominant to overrule any tendency to tumult.

Just beyond Ma-leang hill, a river leads up to the chow city of King-mun. Two or three hours further sail brought us to the landing place for 石牌 Shih-pae, a large town standing three miles inland from the right bank. Some conspicuous hills soon appear on the same side, known as the 三尖山 San-tseen shan, being the terminus of a range of some tens of miles lying east and west.

At several points along the left bank we found pyramidal brick structures, erected at sharp turns of the river, to resist the force of the current. The face is about an angle of 80 degrees, and probably thirty or forty feet in height; the bricks forming steps up to the top, which is a level terrace. Are these the modern representatives of the 三澨 San she, "three embankments," spoken of in Yu's survey of the Han? The identity appears extremely probable.

In this part of our course we found ourselves daily in contact with barges, laden with barrows of a peculiar construction, having double wheels. These were the execution of a contract for fifteen hundred, to be used as vehicles of transport for the imperial forces acting against the Mohammedans in Shen-se. The principal cargoes bound southward appeared to be cotton grown in the province. The specimens of the crops of this plant that I saw, were miserably poor and stunted, and the produce this year was said to be below the average. The vessels ascending the stream were laden with pottery and miscellaneous

cargoes, including European goods. An inferior slaty anthracite coal is exposed for sale, which comes from some of the hills not far distant.

At the village of 利河口 Le-ho kow on the right, an insignificant stream emerges from an opening between the hills; but in the summer this forms a considerable river, a hundred miles in length, passing several busy towns. As we were against this village, search was being made for the body of a person who had just fallen into the river. Enquiring what method was adopted by the natives for the restoration of life in cases of asphyxia, I was informed that it was customary to suspend the patient head downwards, front to front, with his legs fastened round the neck of a living person, who walked about a mile or two with him in this position, shaking the body, and pressing it against his own.

A range of tolerably lofty hills now appears nearly parallel with the river, about a mile from the right bank, and some low-lying hills on the left, consisting of a coarse red grit stone, which is much used in building about Hankow. The following day we arrived at 流水溝 Sew-shwuy kow, a busy town standing on the declivity of a rising ground, a range of hills appearing at no great distance to the east.

Most of the next day was spent in E-ching, which stands about a mile and half from the right bank. This was the first walled city we had come to since leaving Han-chuen. The people were very peaceable and friendly. Ground nuts and tobacco are grown largely in the neighbourhood.

November 1st opened with a thick mist on the river, and soon after passing the first rapid, we stopped at 小河口 Seaou-ho kow, a large village on the right, standing forty feet above the water. Hills now appear all round at a few miles distance, and close in ahead as we approach the prefectural city. Early the next day we were stopped by a head wind at the village of 陸家集 Lüh-kea tselh on the right. At noon on the 3rd we were at 東津灣 Tung-tsin wan, a long straggling town consisting principally of small shopkeepers, but with a tolerably large accumulation of junks. The same day we stopped at 張家灣 Chang-kea wan, a large village at the mouth of the 白河 Pih-ho river, the main branch of which, extending upwards of a hundred miles north into Ho-nan, passes the prefecture of Nan-yang, from which it was at that time navigable for boats of a medium size, and receiving several important affluents, character-

ges into the Han. The junks and boats here are very numerous, and at the time we arrived the number was increased by a large accession carrying students for the literary examination, just about to take place in the prefectural city. Having spent Sunday, the 4th, in this neighbourhood, our approach had become rumoured abroad, and on arriving opposite the city the following morning, with the flag of the B. & F. Bible Society flying, hundreds had already collected on the shore to see us.

Opposite the city stands the great commercial town of Fan-ching, about half the size of Hankow, and standing in the same relation to Seang-yang that Hankow does to Woo-chang. The shipping here is very dense. Scarcely had we cast anchor in the middle of the river, when a few boats put off on a tentative adventure. On returning ashore and reporting their reception, the excitement became prodigious. Every small boat was taken up for the service; the daring, the curious and the incredulous crowded the deck, roof and sides of our boat, from morning till dusk at night, with little abatement of the interest for two days, while the ferrymen reaped a golden harvest plying to and fro. Withal we found the people in general very friendly, and little occurred to interrupt the harmony of our intercourse, the demand for our books being almost unparalleled.

Distant from Hankow about four hundred miles by water, the city of Seang-yang is an important fortress, lying at the foot of a tolerably lofty mountain range. The walls are in good repair, and a garrison is stationed there. A peculiar interest attaches to the city, from the notice given of it in Marco Polo, where we learn that it was one of the last cities to succumb to the Yuen Mongols. The passage reads thus in Wright's edition:—"Sa-yan-fu is a considerable city in the province of Manji, having under its jurisdiction twelve wealthy and large towns. It is a place of great commerce and extensive manufactures. The inhabitants burn the bodies of their dead, and are idolaters. They are the subjects of the grand khan, and use his paper currency. Raw silk is there produced in great quantity, and the finest silks, intermixed with gold and woven. Game of all kinds abounds. The place is amply furnished with everything that belongs to a great city, and by its uncommon strength it was enabled to stand a siege of three years; refusing to surrender to the great khan, even after he had obtained possession of the province of Manji. The difficulties experienced in the reduction of it were chiefly occasioned by the army's not being able to approach it, except on the northern side; the others being surrounded with water, by means of which the place continually received supplies, which it was not

in the power of the besiegers to prevent. When the operations were reported to his majesty, he felt extremely hurt that this place alone should obstinately hold out, after all the rest of the country had been reduced to obedience. The circumstance having come to the knowledge of the brothers Nicolo and Maffeo, who were then resident at the imperial court, they immediately presented themselves to the grand khan, and proposed to him that they should be allowed to construct machines, such as were made use of in the West, capable of throwing stones of three hundred pounds weight, by which the buildings of the city might be destroyed and the inhabitants killed. Their memorial was attended to by the grand khan, who, warmly approving of the scheme, gave orders that the ablest smiths and carpenters should be placed under their direction; amongst whom were some Nestorian Christians, who proved to be most able mechanics. In a few days they completed their mangonels, according to the instructions furnished by the two brothers; and a trial being made of them in the presence of the grand khan, and of his whole court, an opportunity was afforded of seeing them cast stones, each of which weighed three hundred pounds. They were then put on board of vessels, and conveyed to the army. When set up in front of the city of Sa-yan-fu, the first stone projected by one of them fell with such weight and violence upon a building, that a great part of it was crushed, and fell to the ground. So terrified were the inhabitants by this mischief, which to them seemed to be the effect of a thunderbolt from heaven, that they immediately deliberated upon the expediency of surrendering. Persons authorized to treat were accordingly sent from the place, and their submission was accepted on the same terms and conditions that had been granted to the rest of the province. This prompt result of their ingenuity increased the reputation and credit of these two Venetian brothers in the opinion of the grand khan and of all his courtiers."

The use of these catapults is noticed in Chinese authors, and it is curious to find that they refer the origin of fire-arms to the siege of Seang-yang. Some interesting investigations on this subject are given in Panthier's beautiful edition of Marco Polo, pp. 473—475. A recent excavation in the city has discovered a hoard of treasures that were buried in the ground at the time of the siege.

SHANGHAI, June, 1867.

[To be concluded next month.]

NOTE.—The concluding portion of "A Missionary Visit to Ch'ao Chou Foo," was received too late for insertion this month. We regret that our limited space compels us to withhold a portion of Mr. Wyllie's article.

頭品頂戴兵部尚書閩浙總督部堂吳
兵部侍郎福建巡撫部院李
出示申禁事照得迎神賽會律禁嚴官長失察均
干史議查閩中風俗向重讀書明理軍興以來教化
久廢習俗日非其尤甚者省會及外府地方多有潤
殿塔骨神像等名目惡棍刁徒挨戶歛錢最為惡習
前督部堂左曾經通飭示禁在案茲本部堂臨蒞
是邦惟恐刁徒故智復萌仍有賽會歛錢之舉亟應
禁于未發該軍民人等須知天道至公無私若是孝
子順孫奉公守法即不拜廟燒香天豈不加保佑若
是奸盜邪淫無惡不作縱使逢神頂禮天豈稍事姑
容古人有言事父未能入廟歆誠皆末節悅親有道
見佛不拜亦何妨至理明言諒人人所能曉查從前
刁徒各立名目橫收居民舖戶銀錢其間必有文武
衙門兵丁書役及地保人等袒被分肥尤應由大小
衙門從嚴禁止除祀典所載
東嶽神 城隍神 係在祈報之例
應照舊章外其餘不在祈報者概不准籍詞迎神送
神希圖歛錢遊戲合再出示申禁為此示仰軍民人
等知悉自示之後倘敢仍陷前愆定望會首照例究
辦並提地保人等重懲地方官失于查禁亦必撤參
不貸其各恪遵勿違特示 同治六年三月七日給

(For The Missionary Recorder.)

ANOTHER PROCLAMATION AGAINST IDOLATROUS PROCESSIONS.

TRANSLATED BY W. T. LAY, ESQ.

WU, entitled to wear the insignia of the first grade, Honorary President of the Board of War, and Viceroy of Fookien and Che-kiang;

LL, Honorary Vice President of the Board of War, Governor of Fookien;

ISSUE THIS PROHIBITORY PROCLAMATION:—

IDOLATROUS processions have from of old been severely restricted, and local authorities permitting such to take place have held themselves liable to punishment, as the annals of history will show.— A great taste for literature evinced itself at one time in the province, and sound common sense prevailed; but since the rebellion occurred, civilization seems to have declined to a great extent, and to have given way to all sorts of superstitious practices, which have increased to an alarming degree. In the city and its adjacent dependencies there are numbers who unite together under different denominations, and who parade images of the gods about, in order to collect money. Against these abominable practi-

ces the ex-Viceroy, Tso, was careful to issue proclamation.

We, your Governor General and Governor, having just arrived in this place, are apprehensive lest these processions should again spring up, and are therefore anxious to put a stop to them before the evil spreads itself. Providence is partial to no one, but just in the extreme, as every one must know. Will it be argued that heaven will fail to protect children who are obedient, and who perform their duty in life without violating the laws, merely because they neglect to burn incense, and to worship in the temple? [Certainly not.] Will it be admitted on the other hand that heaven will in the least spare those debased and lascivious wretches who are ready to perpetrate any enormity, even though they consult the gods, and perform all the required ceremonies? [Certainly not.] The ancients tell us that one who is not able to serve his father may enter the ancestral temple with great piety and sincerity, but his sacrifice will avail him nothing. It is quite immaterial whether a man worships Buddha or not, as long as he performs the moral duty incumbent upon him of pleasing his parents. This maxim is clear enough, and we feel confident that every man will be able to appreciate it.

Amongst the vagabonds who used to exact subscriptions from the shopkeepers and people, were soldiers and writers from the yamans of civil and military officials, who for the protection they afforded were allowed to fatten themselves on the share of the contributions which fell to them. It is absolutely necessary that the strictest care should be exercised, to prevent the like occurrences in the future.

Permission will be granted to pray and return thanksgiving to the Tung-yü god [Huang-fei-hu] and the city god, in accordance with the custom which has prevailed hitherto; but on no account whatever will processions of the other gods be allowed, nor will countenance be given to the collection of money for such nonsensical purposes.

This second proclamation is issued for the information of the military and the people in general. In the event of any persons falling into their old ways (crimes) after its promulgation, the leader of them will be arrested and will suffer the penalty of the law, the ti-pao [in whose ward the procession occurs] will also be punished, and the local authorities who fail in discovering such to be going on will be denounced without mercy.

Let each one obey this special proclamation!

Tung-chih, 6th year, 3rd month, 17th day.
[21st April, 1867.]

(For The Missionary Recorder.)
A FEW NOTES ON COTTON IN CHINA.

BY LING LÖH CHL.

It appears that the cotton plant was not an indigenous production of the soil of China, but introduced from abroad. The first notice of it we meet with is that contained in the "Tribute of Yü," mentioned in the Shü King, or "Historical Record," as early as 2000 years B. C.—soon after the general dispersion mentioned in Scripture history. More than two thousand years later it is again mentioned as tribute* brought to China by "distant foreigners." According to the researches of Dzü Kuang Kí, of the Ming dynasty, it further appears that cotton was not introduced and planted in China till the 12th or 13th century, only the

* When superiors take anything of their inferiors, it is called taxation; and when inferiors present anything to their superiors, it is called tribute.

"lint" or manufactured goods of that article having been previously known; for up to that date, says he, "no tax was levied on it, nor was it mentioned among the occupations of the people, nor in the registers of food and commodities."

From whence it was introduced, or by whom, Chinese history—as far as I have been able to ascertain—is silent, beyond the bare mention, as in the "Tribute of Yü" of "island foreigners," and at a more recent period of "distant foreigners." Perhaps the most satisfactory clue to the source whence it was derived, is to be found in the etymology of the word used at that remote period to designate it. It is evident that the words *Kih pei* and *Kü pei*, by which it was first known, are not of Chinese origin, but are meaningless and inexplicable aside from their particular use in designating that one object, and the names were given in imitation of the people to whom they were indebted for a knowledge of it. The same term occurs in the Latin, Greek, Hebrew and Persian languages, modified to suit their different dialects, and variously written *carbasus*, *karpasoo*, *karpas* and *karbas*, all of which are of undoubted Indian origin, the Sanscrit being "karpasa" and the Hindee "kupas." We are further led to believe cotton was introduced from India by the statement in Chinese history that the provinces of Shansi, Shensi, Fühkien and Kwantung, first derived advantage from it, it being brought by ship to Canton and Fühkien from the outside foreigners, while the people of Shansi and Shensi received it from over the western frontiers.

Soon after the introduction of the plant in the Sung or Yuen dynasty, it spread through all parts of the empire, and compared with silk and hemp was pronounced a hundred fold more useful. The several provinces of the north and south vied with each other in its production and manufacture, and numerous treatises and manuals were written to encourage and direct in its cultivation; but owing to certain causes, some of which I propose to notice briefly in this article, it seems to have degenerated in China, and is now far inferior, both as respects its quantity and quality, to that produced in America and the western hemisphere generally.

There are three varieties or species of cotton in China: the *mál pui*, or *G. arboreum*; *tau pui*, or *G. herbaceum*, and the *tau hwa*, or *G. religiosum*. The first is found

in Cochin China, India, Egypt and the United States, and is said to exist in the southern part of China. This species, doubtless, yielded that earliest mentioned in Chinese history brought as tribute. The *tsz hwa* is cultivated to a limited extent, and yields that quality known as nankin, or nankeen cotton. The *tsau pun* is more universal, being extensively known and cultivated in both the eastern and western hemispheres. It is susceptible of great modifications and changes, favorable or unfavorable, according to the soil and climate, or modes of culture to which it is subjected. What may have been the character of the original species first introduced into this country, we have now no means of ascertaining. There are, however, ample reasons for believing it to have been far superior to that at present existing, i. e. as far as respects its excellence and fruitfulness; and should the same causes continue to operate in the future as in the past it is evident that a further depreciation will inevitably ensue. I will now proceed to notice some of those which appear to be most prevalent and disastrous.

I. Soil and climate. There is perhaps no plant more delicate or susceptible of gentle treatment, or more grateful in its return, than the cotton plant. It cannot endure damp, cold, or shade, but luxuriates and thrives best in a climate and soil which afford the happiest combination of heat, light and moisture. "It seems to prefer the vicinity of the sea in any countries, and the interior in naturally damp climates." For instance, in America it cannot be grown—except the species *G. Barbadeuse*—on the coast, but flourishes beautifully in regions varying from forty to ninety miles distant in the interior, it being confined for the most part between the thirtieth and thirty-sixth lines of latitude, or immediately between the regions of excessive moisture on the one hand, and excessive cold and damp on the other. As to soil, judging from that in which it is most fruitful and excellent in quality, it requires a loose alluvial or light sandy soil, highly impregnated with carbonate of lime. Such, without exception, are the characteristics of the famous cotton lands of the United States. As to the soil of China, so far as my observation or acquaintance extends, it is generally too low and damp, and hence too compact and heavy, and to a great extent, if not entirely, destitute of those essential elements of a cotton producing soil—sand and carbonate of lime.

The strong periodical winds, also, which prevail to a greater or less extent through the entire country, on account of its denuded, champaign nature; but more especially the annual falls of rain, which generally occur about the time of planting or early in the summer before its growth is attained or its fruit set, affect most injuriously the cotton plant, and prejudice to a great extent both the climate and soil against its production.

II. But by far the greatest injury it has to sustain, aside from that of improper cultivation, to be mentioned presently, is that inflicted by the persistent practice of late planting, by which its season is shortened fully two months, and in some instances even as much as three months. This practice, though brought about to some extent by the causes above noted, is by no means absolutely necessitated by the climate, but originates in that long established and peculiarly Chinese system of economy which requires every arable spot of ground to be kept under bond of perpetual increase; and in order to which the most strenuous and even arbitrary efforts are put forth to adjust the seasons of the several crops to each other, which as in the case of cotton results so disastrously to the crop. Indeed, cotton requires, to develop and mature fully, the longest season of any staple production with which I am acquainted, and in America the crop is seldom finished in less than nine months, and often in not less than ten; whereas in China, by late planting, a forced and premature growth is effected and the crop finished in less than two thirds of that time. The particular effect of this short season as experienced here is that the growth, as mentioned above, becomes hasty, premature and dwarfed; while the pods or bolls are greatly reduced in size, and, as I have often observed, nearly as much as twenty or thirty per cent of them shrivel and refuse to reveal their treasures, or if forced to do so yield but a paltry gain of indifferent, stained and unmarketable fibre. So universal is this prematurity, and so perceptible its influence upon the ultimate yield and on the character of the seed for the next year's crop, that I often wonder this annual depreciation, encouraged for so long, has not driven the plant wild altogether.

III. But, as intimated above, one of the chief causes of its great deterioration arises from the improper mode of planting and cultivation practised here, one that would not fail ultimately to deteriorate and destroy

it even in Texas. Among those who have written on the subject there seems to be much correct information, and many of their directions as to its cultivation are appropriate and excellent; but unfortunately there are but few who seem to be aware of what has been written for their edification, or who have the inclination or ability to practise it. There are no large plantations in China, though large landed proprietors are not uncommon, the land being for the most part owned or leased and tenanted by innumerable small farmers, who though industrious and laborious to the utmost extent are yet powerless, for want of the means or the intelligence necessary to modify or correct the prevailing errors of their present system—which I shall briefly enumerate, as follows:—

1st. An improper preparation of the soil to receive the crop. Next to having a good soil is its early and thorough preparation by deep ploughing and thoroughly pulverizing it, which cannot be done in China, on account of the low, damp nature of its soil, or the interference of a growing crop—especially as the limited nature of the individual farms will not allow devoting a large part of them to that particular staple exclusively.

2nd. An improper and highly injurious practice of sowing the seed broadcast, as in the case of wheat or barley, which precludes the possibility of proper cultivation. It is altogether a mistaken view to suppose that all that is necessary to a crop of cotton is to sow liberally and simply pluck out the weeds that might choke or hinder its growth. The soil should be most thoroughly loose and light at the time of planting, and kept so during the whole period of its growth, otherwise its root will be shallow, easily affected by drought or moisture, and the plant attain a hasty and dwarfed maturity without fruit.

In conclusion I would suggest that by introducing proper seeds from thoroughly developed cotton, and adopting a different system of cultivation, more compatible with the nature and demands of the plant, a great improvement may be brought about in this important article of Chinese commerce. I have known foreign seed introduced and planted, but invariably, I believe, subject to the native mode of cultivation, which would prove unproductive even on the most approved lands of America.

SHANGHAI, June, 1867.

(For the Missionary Recorder.)

PROGRESSIVE LESSONS IN THE CHINESE SPOKEN LANGUAGE.

BY A STUDENT.

[Concluded from last month.]

A SERMON beyond thirty or five and thirty minutes' duration generally tires people so much that the all potent Morpheus finds it necessary to step in and relieve his patients from their anxiety by administering a dose of his famous tincture of somnolency, which has the effect of causing them to be oblivious to all that is going on; and the result is that they lose the pith and marrow of the discourse by reason of its being protracted to too great a length. A long sermon bears an analogy in one respect to an article in a paper which occupies several columns. People are not disposed to listen to the former, nor are they willing to wade through the latter.

There is a very prevalent habit amongst us, and one which is exceedingly contagious, of looking at the end of an article, to see how long it is, prior to perusing it. If it occupies only a column, it is read at once. If it covers two columns, some hesitation is evinced; and if it trends over any space beyond this, it is quite possible that it may be abandoned altogether, unless it has the good fortune to possess something startling and interesting.

From these few preliminary remarks, the reason why I failed to finish the notice of the work before us in the preceding number of this paper will without much difficulty suggest itself. I had an idea that there was a possibility of condensing all I required to say in the May number; and when I failed there, I felt confident of being able to accomplish my task in the June issue. But the plain fact was that I found so many more words calling for notice than I anticipated, and on the other hand I was so afraid of taking up too much space in the paper, that I decided to reserve a portion for the present month. I have but a few more words to extract from "Progressive Lessons" before I close; hence the present remarks will be condensed into a small space.

It may be noticed at times that the sound of a character is written in two different ways.—This is attributable to my employing the orthography in the book before us when giving

a quotation, and using our own Peking orthography when introducing a new character, or when dissecting a sentence.

Mr. Edkins doubtless derived the meaning of 大青 *ta ch'ing* from the same source whence he procured that of 木耳 *mu urh*. In the second part of this notice I mentioned that there was much edification to reward the man who might happen to stumble across the characters last given; let me now add that there is infinitely more information for him who meets with 大青.

These two characters occur on p. 69, and we learn to our great gratification that they mean *gambier*, a mineral green. It is impossible to conjecture how such a mistake as this can have crept into Mr. Edkins' work at all. The characters 大青 *ta ch'ing* do not mean *gambier*, nor did they ever mean it. Smalts, which is an oxide of cobalt, and which is not a mineral green but a mineral blue colour, will be much nearer the desired mark. Another remark may not be irrelevant here, and that is, that if a dictionary had been consulted, it would have elicited the fact that *gambier* belongs to the vegetable and not to the mineral kingdom.

On p. 87, two different meanings are given to 刺 *la*. One is to *amputate*, which of course involves the employment of a knife; the other is to *cut with scissors*. The character here given by Mr. Edkins is not properly *la* at all, though many Chinese when consulted on the point will tell you that there is no difference between *la* and *tz'u*. *La*, however, should have an extra stroke in it, and be written thus, 刺. It only means to cut with a knife, and not with scissors. The character 剪 *chien* is the one in general use when we have reason to speak of *cutting with scissors*. The same character (刺) occurs on p. 90, and bears the sound of *t'si*, to *sting*. It requires some qualification here, as it only means to be stung by stinging nettles, and is not used in the general sense of to sting, as we understand it. 螫 *chē* is the character which will represent to sting far better than 刺 *tz'u*.

Mr. Edkins is slightly wrong in his rendering of the two sentences (pp. 50 and 51), 兩

個人各有好處, *the two men were both admired*, and 這一個不承認自己有好處, *the one would not admit that he was good*. The meaning is really very simple. The character 有 does not mean *were* in the first sentence, nor *was* in the second, but *had*; neither does 各 mean *both*, but *each*.—好處 *hao ch'u* does not mean *good*,* but *advantage*. Let us now proceed to construct the first sentence. *The two men each had some good thing*. This in good English will read, *Each of the two men gained something*, or, *Each of the two men reaped some advantage*. To say *each one* is pretty much equivalent to saying *both* is true, doubtless; but it has no influence on the assertion that I have made, to the effect that 各 means *each*, and not *both*. The second of the two sentences I have just quoted may be rendered, *This one will not acknowledge that he has gained anything*.

In conclusion, let me quote one more sentence which Mr. Edkins, with all his erudition, appears to have misunderstood. It may be found on p. 66, and is, 萬一就做不出來—and this is translated, *Even if he can in no case do it*. The insertion of the *if* here implies some doubt, whereas there is no doubt whatever. The first character, 萬 *wan*, means *ten thousand*, and the second, — *yi*, *one*; and we need not travel far to ascertain that the meaning is *ten thousand to one*. Now, ten thousand chances against one chance involves a difficulty which is next to insurmountable, and therefore we cannot reconcile this fact with an *if*, which, I have just said, implies some doubt. The sentence will read much better, and will correspond more closely to the Chinese context, if written, *It is impossible for him to succeed*, or, *He can in no wise accomplish his end*.

There are two or three weak points in the remarks I made in the last number of the "Recorder," which I was unable to rectify at the time, for obvious reasons. They are however very unimportant, and barely

* Except in the sense of obtaining something good, when it is of course equivalent to advantage.

worth a reference. I demurred in one place to the use of 別 to select, and I still demur to it. The meaning I gave was to distribute, which is hardly as good as to separate. To separate precious stones and to select them are somewhat analogous, though not very much so. If one person were to lay a heap of diamonds before another, and to tell him to select all the good ones, this would be much more satisfactory to him than if he were merely told to separate the good ones from the bad.

Though I have picked out sentences here and there of questionable meaning, the book of Mr. Edkins as a whole is entitled to much eulogium, as it was the best book that had been published up to the issue of the late work of Mr. Wade.

A CHINESE PROCLAMATION.

Rev. M. J. Knowlton, in a letter dated Ningpo, May 21st, 1867, encloses a copy of a certain official document, which we here reproduce, together with remarks of that gentleman:

示 左 堂 部 督 爵
 各 被 特 外 犯 始 乃 持
 人 惑 諭 處 了 稱 有 齋
 立 卽 吾 傳 叛 避 一 原
 定 遭 民 來 逆 災 種 無
 主 刑 父 邪 大 消 齋 惡
 意 戮 老 教 罪 劫 匪 念
 慎 及 勸 近 頃 繼 藉 奉
 勿 早 誨 日 刻 則 此 佛
 信 悔 宗 浸 喪 聚 煽 并
 鬼 悟 族 灌 家 黨 惑 非
 疑 日 親 吾 亡 成 愚 歹
 神 新 鄰 聞 身 羣 民 人

"I forward a copy of a proclamation issued, it is said by the Viceroy, Tso, which was posted up in Kinghwa fu, Hangchow, and Ningpo, and I suppose in other cities of this province. Its primary reference seems to be to a class

of disorderly Buddhist vegetarians, but he also speaks of false religions which have been introduced from woe-chu, 'outside places.' The district magistrate at Kinghwa told me that Christianity was included among the 'false religions' referred to in the proclamation, and he referred to it in an official document as authority for deciding a case against a native Christian, and for proscribing Christianity. The magistrate used the proclamation (whatever may have been its original design) as authority for treating native Christians in his district as outlaws. The native Christians in Kinghwa regarded the proclamation as an intended thrust at Christianity, as well as some other sects of religionists. They said that it was reported that a village in the Fookien province, inhabited by a Buddhist sect of vegetarians, had been utterly destroyed, and that this proclamation had some reference to that. They believed that the wording was obscure and general on purpose to give those officials who chose to avail themselves of it, occasion to secretly persecute native Christians.

"I forward it to enquire the particulars of the massacre of the village referred to above, and, also, the history of the proclamation.—What are the views and disposition of the Viceroy, Tso, respecting Christianity? Have you seen the enclosed proclamation, and do you know the design of the Viceroy in issuing it?"

NOTE.—The above proclamation has been discussed by the missionaries at Foochow. It is thought here that the Viceroy had no reference to Christianity in putting it forth, although its peculiar phraseology has been commented upon. Some time since the Viceroy organized an expedition against a village in the province, and severely punished the inhabitants for certain acts of trespass on neighboring lands.—Further than this we are unable to impart information on the subject.

..... Christianity should not be judged by its worst, but by its best specimens, for even in the best it has much to contend with; and if the world is so bad with Christianity, what would it be without it? Let the darkness and pollution of heathenism answer.

(For The Missionary Recorder.)

THE CHINESE IN CALIFORNIA.

BY REV. M. J. KNOWLTON.

THE following statistics of the number of Chinese that arrived in California and departed from there, from the year 1852 to the middle of 1865, I cut from "The New York Mercantile Journal." They may be relied upon, I suppose, as correct.

Years.	Arrivals.	Departures.
1852.....	20,027.....	1,768
1853.....	4,270.....	4,221
1854.....	16,184.....	2,230
1855.....	8,339.....	8,473
1856.....	4,807.....	3,028
1857.....	5,924.....	1,932
1858.....	4,903.....	2,152
1859.....	5,182.....	2,715
1860.....	7,241.....	2,068
1861.....	7,476.....	3,778
1862.....	7,784.....	3,195
1863.....	6,333.....	3,046
1864.....	2,696.....	3,951
1865. (6 months) ..	2,332.....	539
Arrivals,	96,487	38,196
Departures,	38,196	
Difference,	58,291	

From the difference between arrivals and departures, viz. 58,291, the number of deaths should be deducted, and as the Chinese will not consent to be buried in a foreign land, statistics show that during the above period, there were 13,040 coffins sent from San Francisco to China. Deducting this amount from the 58,291 we have 45,251 as the number of Chinese in California in June, 1865. This does not include births, which could not have been very numerous, as the number of females in California, according to the last census, in 1860, was but 1,760; and the number of births may have been balanced by the deaths that occurred in the mining and other distant regions, their remains not having been returned to San Francisco and shipped to China. To obtain the sum of the present Chinese population in California, we must add the number of arrivals during nearly the last two years, and the number of births, and deduct the number of deaths and departures. If we reckon the arrivals at 14,000, births 2,000, and deaths and departures 4,000, we have about 57,000 as the present number of Chinese in California. The number of females, we may reasonably suppose,

has increased during the last seven years from 1,760 to some 4,000.

Now that a line of steamers has commenced running between California and China, probably the emigration to that land of gold, will greatly increase, and it is to be hoped and expected that there will be a greater proportion of the better class of emigrants who will go.

In view of the above facts, two questions of great interest naturally arise. One is, *what is to be the influence of this strong Asiatic element on the future development of California?*

A San Francisco paper, speaking of the working class of Chinese immigrants, says: "We cannot claim that the Chinaman is fitted for all kinds of toil, but in a certain degree he is remarkably useful. Whether employed in the factory, in the field, or in the preliminary labors of the railroad, there is always something to be made of him. His sobriety is proof against every species of temptation; his patience is unequalled; he offers his muscle at a price always less than others; and is generally content with the mines abandoned by the white men." It is stated that 12,000 Chinese laborers are employed on the Pacific Railroad, and it is contemplated to increase that number to 24,000. No doubt that when that road is completed, many Chinese will find employment in the great rice, cotton, and cane growing sections of the U. S. Already they have penetrated into all the states and territories on this side of the Rocky Mountains. Still, California will remain the chief place where they congregate, and her public works, her various departments of industry, and the development of her vast resources, will for the most part command their labor. The gold and silver mines will also ever remain a great source of attraction, and be greatly developed by their labor. But the influence of the Chinese is by no means confined to the department of manual labor; their fondness for trade also finds a wide scope for operation in California. Some of the Chinese merchants in San Francisco are known to have acquired considerable wealth. It is evident that the Chinese are destined to exert a great influence upon California, and the other States, in the way of productive industry and trade. And whether they will contaminate the residents of the States, with their Asiatic duplicity and

meanness, remains to be seen. They have so little regard for or knowledge of politics, that they will exert little influence in that direction, at least for a long period to come.

Another question of special interest to all who are interested in the welfare of China, is, *what influence will the Chinese who visit California receive from their contact with western civilization and Christianity?* and *what influence will they bear back with them, and communicate to their countrymen, on their return to their native land?* It cannot be but that a great influence will be exerted upon them for good or ill. Western improvements and wonderful inventions, western boundless activity and indomitable enterprise, must give their sluggish Asiatic minds a jog. Their minds must be somewhat enlarged; their wits sharpened; their characters acquire more energy and force; and they must obtain many new ideas of what human ingenuity and skill, and enlightened intelligence, are capable of achieving. But what will be of still greater value to them perhaps, they must perceive, and the more intelligent and thoughtful must keenly feel their inferiority in intelligence, skill, and enterprise; in short, in everything that makes a people prosperous, great, and powerful. Their self conceit must suffer some abatement, and thus the way may be prepared for their receiving new ideas from foreigners, not only on material subjects, but also on those moral and religious. Their dream, that their nation long since arrived at the acme of perfection, and contains all the wisdom to which mortals can attain, must be dissipated; an impulse in the direction of progress must be received, and a desire awakened to see some improvement in their native land.

Nor are these mere inferences. Those brought into contact with them, and who have noted the effect of western civilization upon them, testify to the fact that they do receive the impressions above mentioned. Indeed, we witness the same effects produced upon the minds of the Chinese here who are brought most in contact with foreigners, and see most of foreign skill and art and enterprise. The purchase and use of steamers; the adoption of foreign military tactics and foreign arms; the increasing use of articles of foreign manufacture; the employment of foreigners in custom

houses; the sending of commissioners to become acquainted with the sources of power manifested by western nations; the desire of the government to become acquainted with the laws of nations, as indicated by favoring the translation of a work on that subject, and adopting it as a kind of text book in the Foreign Office; the calling of a man from his retirement to become an officer in the Foreign Office, on account of his geographical knowledge, who a few years ago was degraded from office for writing a truthful geography; the employment of foreign gentlemen to instruct classes of native students in western languages, with a view to their becoming interpreters to government; and especially, as mentioned in the April number of the "Recorder"—in the article entitled "Signs of Progress in China"—the fact that the Imperial sanction has been given, in answer to a remarkable memorial from the Board of Foreign Affairs, to the establishment of a school for learning western science—the special point in the memorial being the fact that, "the necessity that China should devise means for giving strength to herself has by this time reached its highest extreme, and no man of discernment believes otherwise than that the way to strengthen ourselves consists in pursuing certain of the European studies, and in the manufacture of foreign appliances;"—all these and other like facts show clearly that the contact of the Chinese with foreigners is having a great effect upon them, notwithstanding their pride, exclusiveness, and inveterate aversion to change. And no doubt tens of thousands of Chinese are returning from California with similar impressions deeply made upon their minds, and will communicate them to their countrymen to a greater or less extent.

The religious influence exerted upon their minds has hitherto been indirect, rather than direct. But *one* missionary, the Rev. W. A. Loomis, of the Presbyterian Board, is, I believe, directly engaged in propagating Christianity among the tens of thousands of Chinese in California! He has organized a small church. There is also, no doubt, some incidental labor performed by other persons. But that only one missionary should be devoted to the spiritual welfare of such a multitude of heathen in

a Christian land, shows sad remissness on the part of Christians in this important field. A somewhat plausible excuse, perhaps, may be found in the fact that it costs so much more to support a missionary in California than in China. Still, this seems to be more than offset by the duty of Christians to care for the heathen who have come to their doors, and by the encouraging circumstance that they are very much isolated from those strong influences which in their native land bind them to the superstitions and idolatrous customs of their ancestors. It is to be devoutly hoped that other societies will establish missions among them speedily.

Although so little is done in a direct way for these California Chinese, no doubt a strong indirect influence is exerted upon their minds in dispelling superstitious notions, and convincing them of the superiority of Christianity over heathenism. In a recent letter in the "New York Tribune" from Dr. D. J. Macgowan, who in California and on board ship for Hongkong, saw much of them and conversed freely with them, I notice he gives the following as the result of his observations:—

"In some respects it must be confessed that they have deteriorated. Assuming that they were all avaricious, dishonest, and licentious at starting, they have experienced much that was calculated to confirm them in vice. I can see little promise of good to China from the 2,000 or so, who annually return with California gold, and California experience. Yet their conceit has obviously suffered some abatement; they feel their inferiority in matters material, if not moral. And their superstitions have suffered abrasion; for instance, they have renounced their geomantic notion which leads their countrymen in China to resist the introduction of the electric telegraph, from fear that it will disturb the currents of luck that are supposed to be flowing about the land. Our Chinese passengers scout the idea of the *tih sien sou*—iron wire letter—exerting any baneful influence in regions through which it passes.

"There is also a general skepticism as regards the power of their gods. In a vessel going to San Francisco the images of their gods receive as much attention as on shore, but in the return voyage they are found without images, employing instead a picture, which receives but little homage. Twice on the voyage an altar was extemporized; a raisin box was turned on one end and used as a shrine, in which a picture of Holy Mother Queen of Heaven was placed, and by the side, stuck in holes, were lighted candles and incense sticks. Very few, however, manifested interest in the ceremony.—In this way the influence of the far West is beginning to be felt in the far East. Steam, electricity, art, and science will accomplish something, Christianity more; but Chinese civilization will ever retain its peculiar characteristics. The direct religious influence exercised on these returning immigrants has been hardly appreciable, yet one of their number, a member of the church formed at San Francisco by the Rev. W. A. Loomis, exhibits under most adverse circumstances, so much

Christian principle that no one can doubt the power of the Gospel to regenerate Chinamen."

These are sober views of the influence that Christianity has exerted upon the minds of these people; still it is admitted that some important preparatory impressions have been received. There has been an "abatement" of "their conceit;" "their superstitions have suffered abrasion;" "there is also a general skepticism as regards their gods;" and "one of their number exhibits, under most adverse circumstances, so much Christian principle that no one can doubt the power of the gospel to regenerate Chinamen." This, probably, is a fair epitome of the general influence of Christianity upon the minds of Chinese visiting California. It is a *preparatory* influence that is rapidly being communicated to the Chinese throughout China, and is preparing the way for the glorious triumphs of the gospel, "when the times of refreshing shall come from the presence of the Lord."

NINGPO, June, 1867.

....The "Missionary Advocate," organ of the Am. M. E. Missionary Society, has the following: "Mr. Brown, now a missionary of the Reformed Dutch Church at Yokohama, was formerly in charge of the Morrison School at Hongkong, and on his return to this country he brought with him three Chinese youth, who were several years at Monson Academy. Their names were Wong Shing, Yung Wing, and Wong Fun. The first of these, Shing, after a residence of two years, returned to China, where he has been connected with the office of the "China Mail" as an editor and translator, and lately he has been called to take charge of an important school at Shanghai. Yung Wing, after a residence of four years at Monson, entered Yale College, where he graduated in 1854. He was distinguished in college for his attainments in English literature, and won several prizes for composition. After his return to China he was a successful merchant, and in 1864 he was sent to this country as an agent of the Chinese government with an important commission. His nephew, Yung Sum Yow, is now in Monson Academy. Wong Fun fitted for college at Monson, and entered Edinburgh University in accordance with the wishes of his patron, Mr. Shortrede, a native of Scotland."

THE MISSIONARY RECORDER.

FOOCHOW, CHINA, JULY, 1867.

EDITORIAL ITEMS.

—We congratulate our readers on the appearance of "The Recorder" for this and the previous month. We are sure the friends of the enterprise will be more than satisfied with the variety and ability of original matter furnished by our contributors.

—We present this month the second article of the series on "Native Agency." The author fills a prominent position at an important missionary center, and will not fail to discuss ably the theme which now occupies his pen. We trust other missionaries will give us the result of their experience, and their mature thoughts, on this subject—second in interest and importance to no other in connection with the work of God in China.

—Rev. M. J. Knowlton contributes a valuable paper. The immigration of the Chinese into California has already increased to such a magnitude as to excite grave discussion in religious and political circles on the other side of the Pacific. This movement, moreover, may yet have an important bearing on missions in this land. The Missionary Society of the Am. M. E. Church has made an appropriation for the present year with a view to sending the word of life to the Chinese on the Pacific coast; and we hope the day is not distant when an efficient corps of laborers, representing different Societies, will be placed in that interesting field.

—We are pleased to learn that Dr. Hepburn's Japanese Dictionary is now completed. A correspondent, writing to us from Shanghai, says: "It is a neat affair, creditable alike to its author and the publisher, and finds ready sale. Indeed, a Japanese merchant attempted to secure the monopoly of the whole edition—about 1400."

—We have not received the last one or

two numbers of "Notes and Queries."—Doubtless the publication maintains its originally distinctive and useful character; but of this we would be pleased to judge from personal inspection. Mr. Publisher, we cannot afford to lose your magazine from our list of exchanges.

—Our thanks are due the Rev. Wm. Lobscheid for several pamphlets received, including "Select Phrases in the Canton Dialect," "The religion of the Dayaks, and the Political, Social and Religious Constitution of the Natives on the West Coast of Formosa," &c.

....In a private letter from Dr. Charles Dorat, Santa Anna, State of Salvador, Central America, he says:—"I will mention a curious case of native surgery I witnessed a short time ago. The patient had received a severe stab in the abdomen, from which protruded about half a yard of intestine and a portion of omentum, the former having a longitudinal slit about three inches long. On my arrival I found an Indian "medico" had sewed up the wound with the nippers of a large ant. The insect, which is very savage, was taken by the body and its head presented to the united lips of the wound, which it bit and held fast. The operator then, by a pinch of the fingers, killed the ant [nipping off its body and ?] leaving its head fixed to the intestine. Another and another ant thus applied, to the number of a dozen or fifteen, effected this singular suture. The intestine was replaced, and no inflammation ensuing, the man recovered speedily. This curious practice is said to be usual in this part of Central America."

....There are in Turkey indications of a deep-rooted hostility to Christianity. A murderous assault upon a missionary and native preacher at Zeitoon has taken place. Zeitoon is a large Armenian town not far from Aleppo. It contains some twenty Protestants, and many more enlightened Armenians.

....The Arabic language is spoken very extensively in the interior of Africa. Professor Blyden, of the Liberia College, ascertained this from two Mohammedan priests, with whom he came in contact. He has determined to introduce the study of the language with a view of facilitating commercial intercourse with the native tribes.